

Occurrence of Heavenly gods








Where When How








It is evident, from the passage appearing right below, that 4,300 years ago theologians still regarded the common ladder as the only means for ascending to the sky. That is quite understandable if one takes into consideration the fact that heavenly gods (who evolved out of earthly "lords") had not yet been endowed with all the "divine" properties attributed to them later.

The king, the pharaoh who was regarded a common earthly "god", was deified properly upon his death and was offered, for his ascension, the ladder that the gods were using.

The Pyramid Texts, Utterance 568 §1431, Pyramid of Pepi I ~2332-2283 BCE

A ladder has been offered to him and he will ascend on it in its identity of "that which ascends to the sky".

						
<i>skr</i>	<i>n =f</i>	<i>m3kt</i>	<i>i3k</i>	<i>=f</i>	<i>hr</i>	<i>=s</i>
offered	to him	ladder	to ascend	he	on	it

						
<i>m</i>	<i>rn</i>	<i>=s</i>	<i>n</i>	<i>3kt</i>	<i>r</i>	<i>pt</i>
in	identity	its	of	to ascend	to	the sky


A ladder is made★ for him, upon which he mounts, in its name of "That which mounts to heaven." (Samuel Mercer, 1952)

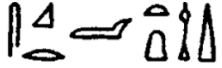
A ladder is set up★ for him that he may ascend on it in its name of "Ascend to the sky". (Raymond Faulkner, 1969)



A ladder has been laid down★ for him and he will mount on it in its identity of that which mounts to the sky. (James Allen, 2005)

Eine Leiter ist für ihn geschlagen worden, damit er auf ihr emporsteige, in ihrem Namen 'Zum Himmel Aufsteigende'.

A ladder has been made★ for him to climb up, in its name of "Ascending One to Heaven". (Doris Topmann, 2022)

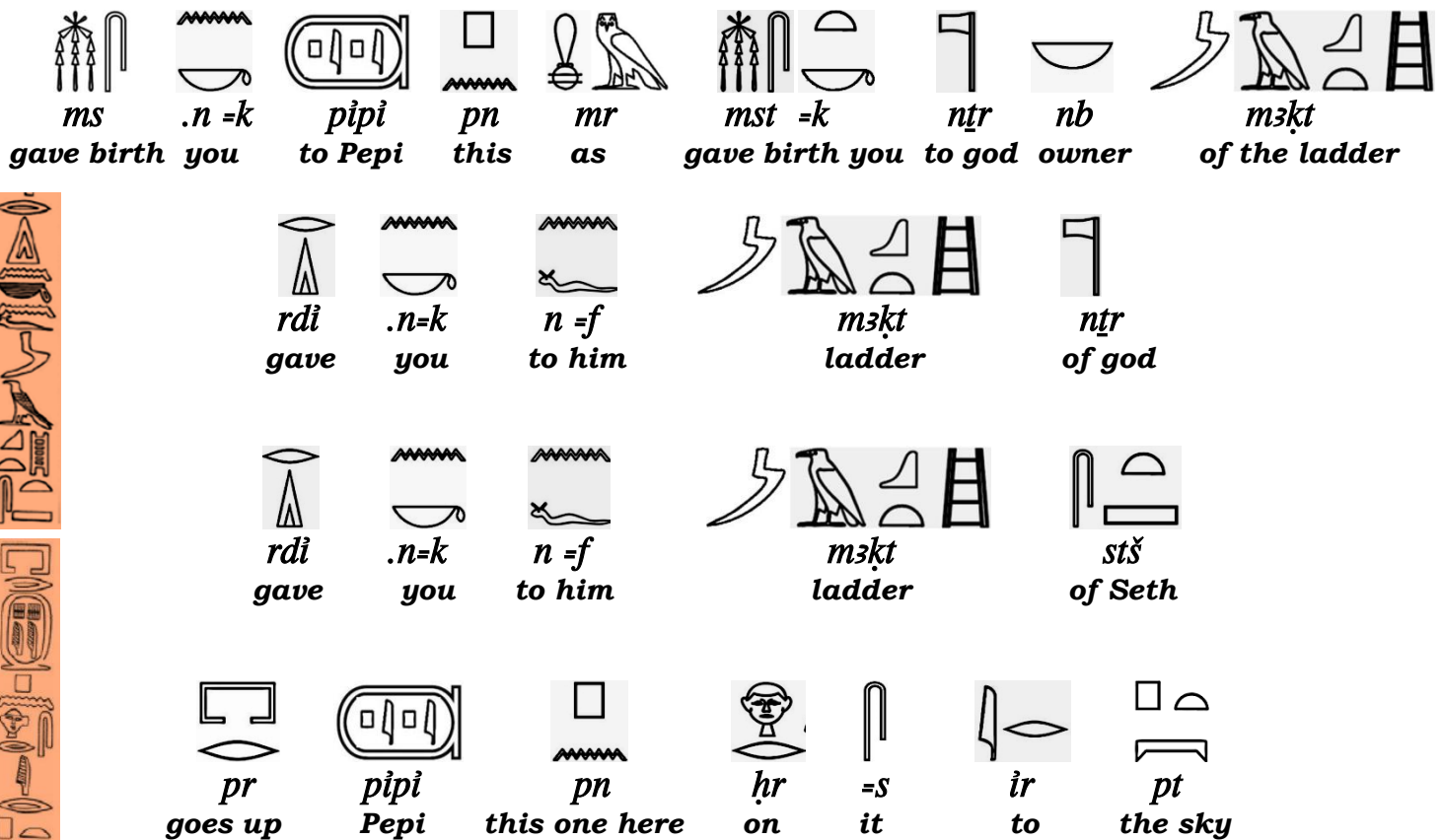
★ Verb *skr*  means **to strike, to step out, to present**. Meanings such as **to make, to lay down, to set up** seek to account for the provenience of the ladder.

Wörterbuch, the German dictionary (entry Wb 4, 307.9), provides the phrase 

	
<i>skr</i>	<i>t hq</i>
offering	white loaf

The king was **offered** the ladder of the gods:

You (god Geb) have given this king Pepi birth like you have given birth to the god who owns the ladder. You gave him the ladder of the god, you gave him the ladder of Seth, that he may go up on it to the sky



The criminal rulers of the kingdoms of the ancient Near East were operating human breeding grounds to increase their population and produce slaves by means of foreign women, mostly prisoners of war. That was a fact known to Plato, who wrote about it in his "Democracy", but the kings who were producing slaves in their human breeding grounds, evolved into the gods who created humans and modern scholars chose to ignore that part of ancient history.

Those born and raised into the human breeding grounds, revolted and vanquished the criminal lords, who were ejected from the land.

The new lords, the ex-rebels, told the people that the old lords were living on the top of the mountains (Mount Olympus to the Greeks; the Cedar Forest on the mountains to the Sumerians). Then, somehow, a joke was made by someone – who most certainly had to justify to some not so smart inquirers the absence of lords on the mountains – who said that the old lords had climbed ladders and went to live up in the sky.

So, the questions of **where** and **how** heavenly gods were created, are easy to be answered but not so **when** exactly it was said that the gods moved to the sky. The reason is that it is hard to know for how long ancient people believed in a sort of hybrid gods, who were at the same time earthly and heavenly, material and immaterial.

In the following passage we observe gods who, although living in the sky, they like biscuits, they like the coolness provided by the fan, they like to wash themselves, and are very fond of roasted meat.

The Pyramid Texts, Utterance 539 §1322-3, Pyramid of Pepi I ~2332-2283 BCE

Any god who will not offer stairway to king Pepi-Meryre to proceed and ascend to the sky, he will have no biscuit and no fan; he will not wash himself in a washbowl, he will smell no roasted foreleg, he will devour no haunch.

1322a

<i>ntr</i>	<i>nb</i>	<i>tm</i>	<i>tf</i>	<i>skr</i>	<i>n=f</i>	<i>rd</i>
god	whoever	who will not	he	offer	to him	stairway

1322b

<i>n</i>	<i>remry</i>	<i>pn</i>	<i>pry</i>	<i>=f</i>	<i>rf</i>	<i>šw</i>	<i>=f</i>	<i>ir</i>	<i>pt</i>
for	king Meryre	this	proceeds	he	himself	ascends	he	to	the sky

1322c

<i>n</i>	<i>p3k</i>	<i>=f</i>	<i>n</i>	<i>mnkb</i>	<i>=f</i>	<i>n</i>	<i>i3</i>	<i>=f</i>
no	bisquit	he	no	fan	he	not	wash	he

1323a

<i>sw</i>	<i>m</i>	<i>h3w</i>	<i>n</i>	<i>sn</i>	<i>=f</i>	<i>hps</i>
him	in	washbowl	will not	smell	he	roasted foreleg

1323b

<i>n</i>	<i>d3</i>	<i>iw</i>	
will not	devour	haunch	

Jeremy Black and Anthony Green in their book "Gods, Demons and Symbols of Ancient Mesopotamia", write the following on page 158:

The widespread Mesopotamian idea of man having been created to act as the servant of the gods meant that it was considered necessary to feed and clothe the gods constantly and to make them presents. Among these various sorts of offerings, the term sacrifice refers especially to the killing of an animal. Exactly the same foods and drinks were offered to the gods as were consumed by humans, with perhaps more emphasis on the luxury items: frequent fresh meat, fish, cream, honey, cakes and the best sorts of beer.

The gods in question were the statues of the gods.

Incense and aromatic woods were burned before them, as they might be at a human banquet. These sacrifices and offerings took two forms: the 'regular' offerings, offered at

mealtimes daily throughout the year (just as daily services are performed in a Christian church); and the special, occasional offerings made at festivals which might be monthly or annual occurrences. Clothing was also offered .

The actual comestibles and garments were redistributed to the temple staff (according to strict hierarchical regulations, from high priests down to the courtyard sweepers) after being presented to the gods.

Offerings made as presents fall into three categories. First, those which were 'useful' to the gods – beds, chairs, boats, cups and vessels, weapons dedicated from war booty, and jewelry – were all absorbed into the temple treasury as part of the 'property' of the gods.

According to a Hittite text titled "Instructions for Temple Officials", those who were preparing the gods' daily loaves should be absolutely clean or...

Furthermore, [at ...], as soon as the sun is up, he (the temple official) shall at once take a bath; and in the morning, **at the time when the gods eat**, he shall promptly be present. But, if he omits (to do so), it will be a sin for him. Whoever sleeps with a woman, if his superior (or) his chief constrains (him), he shall say so. If he himself does not dare tell him, he shall tell his fellow servant and shall bathe anyway. But if he knowingly postpones it and without having bathed approaches the gods' sacrificial loaves (and) libation bowl in an unclean condition, or (if) his fellow servant knows about him—namely that he placed himself first— but nevertheless conceals it, (if) afterward it becomes known, they are liable to the capital penalty; **both of them shall be killed**.

(Ancient Near Eastern Texts, Princeton University Press, 1969, pg. 208)

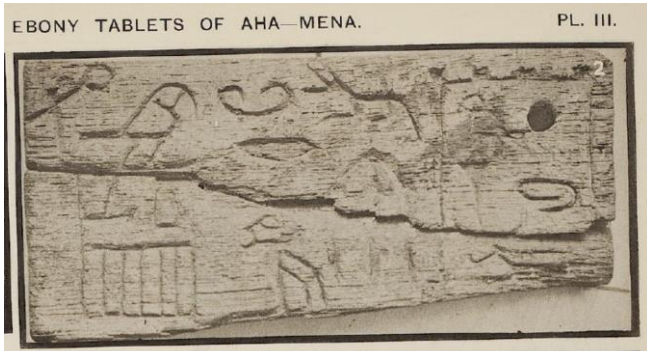
The date here is approximately 1500 BCE. How long does it take for people to be brainwashed to the point of regarding as a normal act the killing of a servant for having offered breakfast to xoana (wooden statues of gods supposed to have fallen from heaven) unclean?

At 3050 BCE god Anubis was still a real person, the administrator of the famous "Enclosure of Horus" (which ended up as the name of the goddess Hathor) housing one of the human breeding grounds operated by the pharaonic kings.



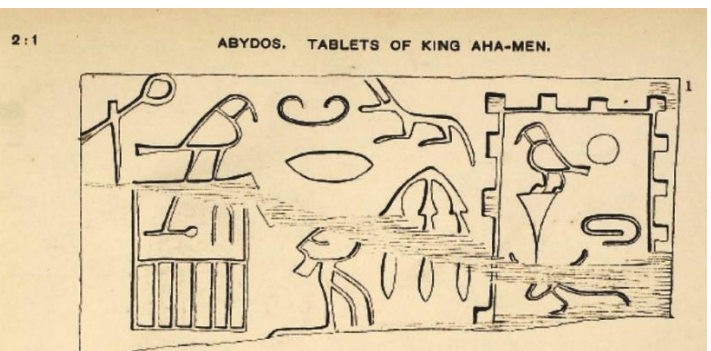
King Aha, c. 3050 BCE

According to a 5050-year-old wooden tablet, attached as a tag to goods shipped to or from the administrator of the *Enclosure of Horus*, the judge and administrator of the Enclosure was Anubis. (Please note the hole on the upper right corner. The tablet was attached to goods shipped by a string).



EBONY TABLETS OF AHA-MENA.

PL. III.

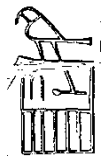


2:1

ABYDOS. TABLETS OF KING AHA-MEN.

The inscription on the tablet reads as follows:

[to/from] the judge in the Mesquet chamber of Imiut, administrator of Horus' enclosure.



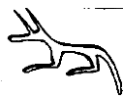
hrw-ḥ3

Reign of king Aha



wpt r

judge



inpw

Anubis



mskt

Mesquet chamber



imy-wt

of Bull's skin



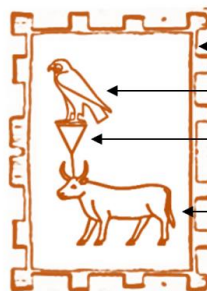
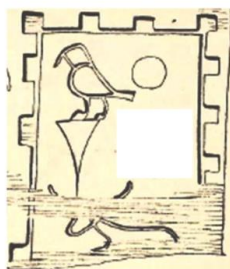
m-ḳ3b

administrator



ḥwt-ḥrw

of Horus Enclosure



Enclosure

Horus

Pubic triangle (vagina)


'Cow' - women

ḥwt-ḥrw

Horus' enclosure

Anubis was definitely a real person. Not so Horus, however, because there is plenty of evidence that by 5,000 years ago the gods were already regarded as sky dwellers.

The actual owner of the Enclosure was the king, but both the king and the god were lords. The

symbol of divinity  (the falcon of Horus on a standard) when attached to the name of a common woman, it was transforming it into the name of a goddess.

A method of dating the 'ascension' of the gods is by studying the legends and myths of the various cultures all around the world. Of course, myths and legends were recorded by the Christian imperialists whose religious ideas had already contaminated folklore and influenced story tellers. What Christians, however, could not have passed on to the locals, was the ungodly behavior of heavenly gods as it is described in the ancient Near Eastern texts quoted above.

The case of the American Indians is of particular interest because they had been separated from the rest of the world for approximately 15,000 years.

Lewis Spence writes on page 130, of his book "The Myths of the North American Indians", the following:

*The Red Man appears to have possessed two wholly different conceptions of supernatural life. We find in Indian myth allusions both to a 'Country of the Ghosts' and to a 'Land of the Supernatural People.' The first appears to be the destination of human beings after death, but the second is apparently the dwelling-place of a spiritual race some degrees higher than mankind. Both these regions are within the reach of mortals, and seem to be mere extensions of the terrestrial sphere. **Their inhabitants eat, drink, hunt, and amuse themselves in the same manner as earthly folk, and are by no means invulnerable or immortal.***

A story of the Chinooks (ditto, page 327):

*A brother and sister left destitute by the death of their father, a chief of the Chinooks, were forced to go hunting sea-otters every day to obtain a livelihood. **As they hunted the mists came down, and with them the Supernatural People, one of whom became enamoured of the girl.** The ghostly husband sent his wife gifts of stranded timber and whale-meat, so that when her son was born she might want for nothing. The mischievous Blue Jay, hearing of the abundance of meat in the young chief's house, apprised his own chief of the circumstance and brought all the village to share it. **The Supernatural People, annoyed that their bounty should be thus misused, abducted the young chief's sister, along with her child.***

*The woman's aunt, the Crow, gathered many potentilla and other roots, placed them in her canoe, and put out to sea. She came to the country of the Supernatural Folk, and when they saw her approaching they all ran down to the beach to greet her. **They greedily snatched at the roots she had brought with her and devoured them, eating the most succulent and throwing away those that were not so much to their taste.** The Crow soon found her niece, who laughed at her for bringing such fare to such a land.*

"Do you think they are men that you bring them potentilla roots?" she cried. "They only eat certain of the roots you have fetched hither because they have magical properties. The next time you come bring the sort of roots they seized upon—and you can also bring a basket of potentilla roots for me."

The Spanish brought the horses to the American continent and the horses entered the myths of the Indians. The Christians confirmed the existence of the supernatural people (**Supernatural People** to Lewis Spence, the author) but it was not them who informed the Indians that they were abducting young girls and devouring tasty roots, and neither the Indians invented the story of the superhumans themselves.

The story of the supernatural people is accompanied by the stories of the ladder connecting heaven to earth, and of the messengers who were climbing the ladder up and down, being the medium between heavenly superhumans and common humans. It is therefore a story that could not have been invented independently by a number of ancient cultures.

In Chinese mythology the separation between gods and men is realized by destroying the ladder:

Chuan Hsu observed all that was happening, the distress, the violence and the confusion caused by the two worlds being too close. He thought and he discussed with the wise ones. He saw that easy access between the gods and the humans was not good for either. Chuan Hsu resolved to change this and to break the physical links between Heaven and Earth. He ordered the two gods Chung and Li to cut down the ladder._

The same ladder, the famous Jacob's ladder, is known from Genesis 28:12

*And he dreamed, and behold a ladder set up on the earth and the top of it reached to heaven: and behold the **messengers** of Elohim ascending and descending on it.*

For the Australian aborigines the ladder was a tree reaching to the sky, which was also cut down. In the Norse mythology it is a bridge that connects earth and sky. The god in charge of the bridge was Heimdall.

The legend of the World Parents (Earth-Sky) and their separation is known from the cultures of:

The Sumerians.
The Egyptians.

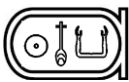





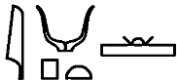

The Pelasgians, the inhabitants of Greek peninsula before the advent of the Greek tribes.
 The Greeks.
 The Romans.
 The Celts.
 The people of India.
 The Chinese.
 The Japanese.
 The African tribes.
 The natives of New Zealand and Polynesia.
 The natives of Micronesia.
 The Indians of North America.
 The Moseten Indians of Bolivia.
 The Mayas.

The messengers, who were allowed to climb the ladder, were gods. Hermes, of the Greek pantheon, is well-known as the messenger of the gods.

The pharaoh, on becoming god, was *the existence of god, the son of god, the messenger of god*:

The Pyramid Texts, Utterance 471 §920, Pyramid of Pepi II ~2278 -2184 BCE

King Pepi II Neferkare is the existence of god, the son of god, the messenger of god.

							
<i>rꜥnfrk3</i>	<i>pw</i>	<i>wn</i>	<i>nꜥr</i>	<i>s3</i>	<i>nꜥr</i>	<i>iwpt</i>	<i>nꜥr</i>
<i>Neferkare</i>	<i>is</i>	<i>the existence</i>	<i>of god</i>	<i>the son</i>	<i>of god</i>	<i>the messenger</i>	<i>of god</i>

Obviously, those who told people that the gods climbed ladders to the heavens were the messengers, in other words, the gods themselves!!

Most of the messengers of the Mesopotamian pantheon of gods were known by their names. Inanna's messenger, for example, was called *Ninshubur*.

In the Norse mythology, the messenger of the gods is Hermod, one of the sons of Odin. Gna is the messenger of the goddess Frigga, wife of Odin.

For the natives of the Caroline Islands, the god of fire, singing, and dancing, Olofad is the messenger of Lugeilan, the god of knowledge.

The god Tiki, from the Marquesas and Society Islands, is the god of virility and the messenger of the gods.

The natives of the Samoa Islands say that the creator Tangaroa created several Tangaroas; among them was Tangaroa the messenger. This messenger Tangaroa created many islands in behalf of Tangaroa the creator. In this case we have a messenger-creator, or rather an angel-creator.

Messengers occur also in the Japanese legends, where giants, gods and men are all called "Kami": wild kami the giants, heavenly kami the gods and just kami the men. From the Kojiki:

My elder brother, Ukasi, ran after the messenger of the son of the Celestial kami.

The great Mexican god Quetzalcoatl besides his other many titles was also called messenger of the gods.

In the Persian tradition, Sraosh was the divine messenger and mediator between gods and humans.

The age of the Egyptian priesthood was reported by Plato to have been 9,000 years at the time of Solon, which makes it (9,000 + 2,600) 11,600 years old.

According to Herodotus, the age of the Egyptian priesthood *at his time* was 11,340 years (he was shown 345 statues of high priests). Since it is an estimate, we may take 11,000 years as an average and by adding 2,450 years, since Herodotus time, to get an estimate of 13,450 years for the age of the Egyptian priesthood which, in a way, suggests as date of the 'ascension' of the gods (which preceded the appearance of a priesthood) a time period around 13000 BCE, confirming thus the hypothesis made that the American Indians were informed of the existence of the supernatural people before leaving Asia for America.

Dimitrios Trimijopulos
Retired Master Mariner
October 5, 2022

The present article is the revised part of an unpublished 512-page work registered with the National Library of Greece on January 10, 2002. © 83/2002

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ΓΙΓΑΝΤΩΝ ΘΕΟΜΑΧΩΝ ΜΝΗΜΑ

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IN MEMORY OF GODS FIGHTING GIANTS